

THE

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# SHEKEL



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# OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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## *The President's Message* *by Moe Weinschel*



Dear Members:

We attended the ANA convention in Anaheim and were delighted to meet and greet more than 80 of our West Coast members and friends at our I.G.C.M. and AINA get together meeting on Thursday Aug. 17. The items that were discussed have been noted and you can be sure that every effort will be made to follow up.

Before and after the meeting many members visited the Israel Government Coins and Medals space on Mint Miles. We were kept busy with a constant flow at the table from those who wished to validate ANA passports and those who just wanted conversation and information. Several new members were signed up and we hope that our readers will follow suit and recruit more new members for AINA.

The convention was saddened by news of the death of Michael Druck. He was a staunch young AINA life-member and we will always cherish memories of his bright presence at our AINA meetings and conventions. At one time he was our top membership recruiter. Even when ill he continued his interests in AINA and numismatics. We mourn the loss of a good friend and a future that never materialized. His obituary appears elsewhere in this issue.

The AINA study Tour to Israel is planned for Nov. 7 to 21, 1996. It will coincide with the 3000 years of Jerusalem celebrations and will also include an additional side trip to Jordan, Petra etc. from Nov. 22 to Nov. 25. Make your plans early, since space is at a premium during the celebration. Watch for more details.

Since we cannot always coincide mailing our order forms with those of IGCMC, we again must ask our members to continue placing orders for new issues by using the IGCMC order forms and sending it to the AINA New issues Dept Box 836 Oakland Gardens NY 11364. Mark AINA and/or the INS club on the form so that proper credit can be given. AINA and the clubs benefit and your price is the same.

Our Best Wishes for a Happy, Healthy and Peaceful New Year

*Moe*

## The Lubavitcher Rebbe

### Rabbi Menachem Mendel Schneerson

Within the sorrow at the passing of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, lies a deep and everlasting gratitude for all that he inspired and inspires in the lives of his followers and in his work.

The Rebbe, who was born in Nikolaef, Russia, studied at the University of Berlin and at the Sorbonne in Paris. He escaped the Nazis to arrive in the United States in 1941.

He assumed the leadership of the Brooklyn based Chabad Lubavitch movement in 1950. It is today a center of more than 2000 educational, social and rehabilitative institutions touching millions of people from all walks of life in every part of the world.

The first institution created by the Rebbe was Tzerei Agudat Chabad, the Chabad Youth Organization in Israel. His tremendous love and concern for the people of Israel, particularly the school aged children who would grow to be its future leaders and citizens, inspired the founding of an organization that today, because of the Rebbe's blessing, supports over 195 Chabad Houses throughout Israel and dozens of institutions that serve Israeli's from every walk of life.

No Jew falls outside the Rebbe's embrace. And the Rebbe falls within the embrace of most every Jew in Israel. His picture hangs in the windshields of cab drivers, behind the counters of street corner pubs and fast food stands; his visage is tucked in the corner of barber shop mirrors, selflessly gazing back at patrons as they vainly examine their newly coiffed hair. School children know that the Rebbe remembered their birthdays, and expectant mothers carry his picture with them to the hospital, to assure the welfare of their newborns and of themselves.

The Rebbe has elevated the Israeli soldier to the level of tzadik, a righteous person risking his life for the protection of another Jew. He sent his Shluchim into battlefields and remote army posts to care for the physical and spiritual needs of these brave defenders of Israel. And their widows and orphans are remembered many times each year with special programs instituted by the Rebbe.

The elderly and the immigrant; the drug addict and prisoner; the statesman and scholar; all fell under the Rebbe's concern; all have benefited from the Rebbe's programs and guidance.

A child cries out. And though the Rebbe's schedule is crammed with the work of running the largest Jewish organization in the world, with the task of answering thousands of letters and requests, with the burden of responding to the needs and requests of politicians and heads of state, of preparing his sermons, he stops everything to listen to this cry and to respond.

In 1990, parents of the Chernobyl children began a desperate search for help. Their request was beyond the bounds of every Jewish organization to which they turned. In truth, the burden which their pleas contained exceeded the capacity of Chabad to fulfill. Or so it was thought. Chabad could not afford the task. It had no system in place to deal with the problem. Nothing was known about delivering medical care to irradiated children. It seemed beyond their capability.

But the parents persisted, and finally, their request found its way to the Lubavitcher Rebbe. The Rebbe did not hesitate. A Jewish child was in danger. A Jewish parent needed help. And the Rebbe said "Yes". He wrote a letter to Chabad in Israel with one simple, clear directive: "Take responsibility for the Chernobyl children," he said. "Bring them to Israel."

The Rebbe knew full well what his directive would mean to an already overburdened staff, to a bank account already stretched almost beyond its capacity. But he also knew that a Jewish child was in danger. And this he could not tolerate.

The Rebbe was involved in the first flight of children on an almost hourly basis. When the departure of the children was obstructed by the caprice and malice of Moscow, he offered his advice on obtaining their release. After waiting in the Minsk airport for nearly three days, the children were finally given permission to leave on the day Iraq invaded Kuwait, blocking every plane and flight path. Yet, following the Rebbe's guidance, a clear pathway was found through the morass created by this military crisis.

When finally the children arrived safely in Israel, the Rebbe sent a communique: "When are you bringing the next flight?" he asked. Words of praise had been expected for a difficult job well done. But again the Rebbe was concerned with only one thing: the cry of another Jewish child, one still left behind in the contaminated lands of Belarus and Ukraine.

One after the other they came. Young frail children, who just hours before bade farewell to families and friends, bicycles and playmates. Sent by their parents who feared for the lives of their children, they stepped from the plane led by a Chabad guide to places where they devoured bags of candy, fruits and juices. Eventually they will be reunited with parents and other family members in Israel.

On June 5th, 1994, the 1001st child rescued by the Chabad's Children of Chernobyl Project arrived to a dramatic airport welcome. Celebration 1001 and beyond exceeded the wildest dreams. "The most memorial arrival I have ever attended" were the words of the Chief Rabbi of Israel. And the children are still coming, and their parents are now arriving and families are being united.

This is the Rebbe's greatness: he loved and he inspired others to love. He cared, and he inspired others to care. He had great faith that the Almighty would provide all the resources necessary to do His will, and he transmitted this faith to others.

He had, above all, great confidence in the Jewish people--in the Godly nature of the Jewish people. The Rebbe knew that this nature, filled with compassion and generosity, would break through the chains of self-centeredness when faced with the challenge to save the life of another Jew especially a child. As always, the Rebbe was right.

When Iraqi scuds rained down terror on Israel during the Gulf War, people clamored to the Rebbe for his wisdom and advice. His words of assurance and encouragement and predictions were that everything would turn out well and that Israel would be protected. As usual, the Rebbe was correct.

The group assembled in the caucus room of the Russell Senate Office Building in Washington last August witnessed the awarding of Congressional Gold Medal to the late Rabbi Menachem Mendel Schneerson. Bronze duplicates became available from the United States Mint on June 28th, the day of International Tribute marking the one year anniversary of his death at the age of 92.

Mint Sculptor-Engraver John Mercanti designed the obverse of the Congressional Medal, which is a portrait of the Rabbi in incused lines rather than the traditional relief. The inscription RABBI MENACHEM is incused while M. SCHNEERSON and THE LUBAVITCHER REBBE are raised.



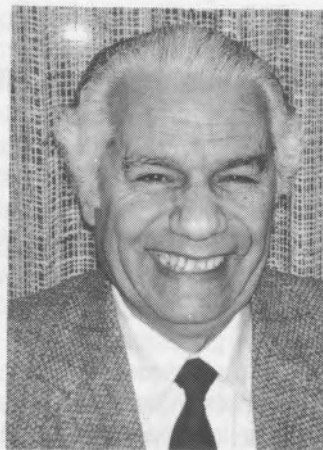
Mint Sculptor Engraver Edgar Z. Steever IV executed the reverse which was based on a sketch by professional illustrator John Payne. The reverse features a book which represents study and contains the inscription BENEVOLENCE/ ETHICS/ LEADERSHIP/ SCHOLARSHIP. The torch represents enlightenment and the globe represents world education. The rabbi's home in Brooklyn is in the background of the reverse. The Hebrew inscription reads "To improve the home."

Some would question the highly unusual resolution of the United States Government to posthumously award a Congressional Medal to a leader of a religious sect. But then, the Rebbe was a most unusual person.

## Some Inking on Ink by Shmuel Aviezer

Ink is a vital element in invigorating a banknote to withstand wear and tear in circulation and against forgery.

Banknotes are printed in great speed. That is why the ink should dry instantly in every sheet before the next sheet lands on it, a matter of less than a second. The ink should be resistible to laundry chemicals, alcoholic beverages, tea and coffee, cleaning material and different acids in daily use. Also, it must be stable, rub-free and not bleachable. Also, the ink must be receptive to most special ingredients designated for security such as fluorescence and magnetism.



Ink production formulas are stringently guarded by the producers. Sicpa the famous ink-makers of Switzerland, would not supply ink for banknote printing to consumers other than the official printing authorities. More pungent security measures needed to meet the threat of greatly-improved photographic instruments have made ink-producers develop more sophisticated categories of ink that would enhance the security of the banknote.

As is known, banknotes are primarily printed in two printing methods: the intaglio, in which the embossed parts are printed, and the offset, which produces the plain, flat parts. Each method has its own spectrum of ink.

Here are the latest additions to the conventional ink used in each process:

### INTAGLIO

Magnetic - discernible under special manual detector as in U.S. dollars.

Infra red - vanishing under the detector.

OVI (optical variable ink) - characterized by changing its tint when looked upon from differing angles. This is the latest and most expensive ink developed by Sicpa. Banknote printers all over the world manage to offset the high cost of this ink by applying it on a very small location on the banknote.

### OFFSET

Fluorescent - radiating under ultra-violet lamp. Used in printing specific portions of the design.

Phosphorescent - transparent at first, bent to become vaguely visible when exposed to atmospheric influences.

Metamerics - composing two tints of same velour that change



mutually when seen under U.V. light. Applied on a defined motif in the design.

In Israel, all the banknotes issued since the establishment of the state were basically printed in the conventional printing ink. It is worthwhile to mention two instances when special brands of the ink were added:

a) In the fourth series, put into circulation between the years 1975 - 1978, invisible digits were imprinted on the back of the banknotes with phosphorescent ink, destined for reading by special sensors. This system was later discarded as less effectual than anticipated.

b) In the latest addition to the current series of banknotes, namely the NIS 200.-, which was introduced into circulation on February 16, 1992, the first implementation of the optical variable ink was made. The inscription "Bank of Israel" in Hebrew, at the lower part of the blank slip on the front, changes color from purple to brown, depending on the angle from which it is viewed.

In spite of strict quality control in banknote printing, mistakes occur. In 1982, coffee spilt on new banknotes issued in Spain caused the ink to drip. The banknotes were immediately withdrawn and the missing pigments were added to stabilize the ink. A few months ago, a new French banknote in the denomination of F.Frs.50.- bleached when contacting some fluids. French authorities retorted: "Banknotes are issued to serve as means of payment and not for laundry!"

## *Erratum*

In the foot of the article "Who's Who on Israeli Banknotes" the name of the prominent Zionist should be Max Nordau (and not Menachem Ussishkin, as mentioned by mistake.) Mr. Aviezer asked that the correction be made for historical records.

## IMPORTANT REQUEST FOR INFORMATION

UNDER NEW POSTAL MAILING REGULATIONS EFFECTIVE OCTOBER 1ST, ALL MAIL SENT UNDER SPECIAL BULK RATE MAILING PERMITS ARE REQUIRED TO LIST THE APARTMENT OR UNIT NUMBER AS PART OF THE ADDRESS WHEN SENT TO MULTI-FAMILY RESIDENCES. MAIL NOT MARKED CANNOT BE DELIVERED BUT WILL BE RETURNED TO THE SENDER WITH POSTAGE DUE. IF THIS APPLIES TO YOU, PLEASE NOTIFY THE A.I.N.A. OFFICE TODAY WITH YOUR APARTMENT OR UNIT NUMBER BECAUSE WE CANNOT AFFORD THE ADDITIONAL COSTS OF REMAILING THE SHEKELS.

## Jonas E. Salk—Conqueror of Polio by Edward Schuman

The world was saddened by the death of Jonas Edward Salk on June 24th, 1995. He was born in New York City of Jewish parents in 1914. After graduating from New York City College in 1934, he entered the College of Medicine at New York University where he received his M.D. degree in 1939. Dr. Salk first entered the fight against polio in 1942 when he became the recipient of a National Foundation for Infantile Paralysis fellowship.

As a research fellow at the University of Michigan, he worked under Dr. Thomas Francis, Jr., helping in the development of an influenza vaccine and serving as a member of the U.S. Army Influenza Commission. Moving to the University of Pittsburgh school of medicine, he became research professor of bacteriology in 1949, and professor of preventive medicine in 1954.

The vaccine he developed was the result of a painstaking and intensive research. In his tests, he proved that the vaccine he produced was delicately balanced by chemicals so that the ability of the virus to cause disease was eliminated, but still left the virus with sufficient potency to stimulate antibody production. In the successful nationwide field trials conducted by the Polio Foundation in 1954, over 1.8 million children received the serum.

By joint resolution of the Congress, approved August 9th 1955, a gold medal was awarded "in recognition of the great achievement of Dr. Jonas E. Salk in the field of Medicine by his discovery of a serum for the prevention of poliomyelitis"



## ANCIENT INFLATION?— STASH

From an article in Ha'Aretz June 16, 1995

Translation by RIVKA TOLEDANO

Hoard of coins found in Archaeological digs help date the findings and bear witness to the way of life during the period in which they were minted.

Recently the Antiquities Authority reported a hoard of 110 silver coins from the Abbasid dynasty found in excavations east of a Crusader Fortress in Bet Shean. According to the curator, in charge of the dig, Ariel Berman, this hoard is worth an average salary of the time. (It would have been possible to purchase two sheep with such sum.) The coins were hidden in a clay receptacle, discovered on the floor of a residence, that was inhabited until the end of the 8th Century C.E. They join the collection of over 100,000 coins stored by the Authority or on loan for exhibition in Israel and around the World. Only about 30% of these coins were found in hoards. The others were discovered singly.

On the Antiquities market and among collectors, there are, of course, to be found additional hoards. However, by law, every coin or hoard found after 1975 is the property of the State. In professional hands, the coins serve as important historic data, assisting in dating archaeological findings and bearing witness to the life style of the period and to commercial ties, religion, art and writing.

Many collectors still relive the days before the Law, when one could acquire coins on ones own. At the Jubilee Convention of the Israel Numismatic Society of Israel in early June, the Curator of the Archaeological Dep't. of the Israel Museum, Prof. Ya'akov Meshorer, expressed his yearnings for his youthful days, when "collecting coins was part of the beauty of the Land of Israel, part of the realization of Zionism, and the redemption of the Land." A more modern Zionism was demonstrated by a citizen of Lod, whom several years ago found six gold coins from the Byzantine era, while digging a foundation. He turned the valuable hoard over to the Antiquities Authority.

A hoard is defined as a collection of coins that have been kept together over a time, in a clay vessel, in a cloth or leather purse, etc. These usually consisted of various types, minted at different times by different rulers and often different countries. The key coins for dating the dig are usually the latest dated coins.

Ronald Zvi Ariel, the head of the coin dep't at the Antiquities Authority, says: "Hoard generally bear witness to times of trouble." In times of siege or war, people would hide their money away, often keeping their secret to the grave. Several hoards have been discovered from the time of the Great Revolt of the Jews against the Romans in 66 C.E.

According to the Director of the Kadman Museums of coins, Dr. Arie Kindler, other hoards were kept during peaceful times and

served as savings or inflation buffers, but were abandoned when the owners were killed by earthquake or other disaster. It could also be that the hiding place was forgotten.

There are other types of hoards, such as: public places and holy places. In some cases, coins were deposited to bring good luck or healing and these included pieces of metal and tokens. During times of inflation, coins were kept in the hope that their value would return or increase. Over recent decades, many hoards have been discovered at various sites.

In an upper Galilee village, a charity box was found which belonged to a synagogue, active at the end of the 4th century C.E. It was found in a hole hewn into the rock under the floor. It contained 485 coins, dating from then up to the Crusader period in the 12th century, when the settlement was destroyed. 245 of the coins were gold and testify to the well to do inhabitants and the lively communal life.

A "blackmail" hoard was found in Osafiya in the Carmel area. 6000 coins, of which 3650 were Shekels of Tyre, (The official Temple coin of the time that was mandated for payment of the annual 1/2 shekel temple tax imposed on every Jew). It is possible that the box from Tyre was stopped and then hidden at the outbreak of the Great Revolt in 66 C.E.

On the Carmel coast, in Haifa, a hoard of silver coins from the Hellenistic period was discovered, weighing a total of 40kg (88lbs). The hoard included a block of coins and about 1800 tetradrachms struck in the time of King Taimai VI in 145 C.E. The corrosive action of the water clumped the metal into a solid mass or a block. Special care had to be exercised in separating and identifying individual coins.

At Megadin, on the coast, remains of a sunken ship yielded a ton and a half of bronze coins in blocks, from kingdoms 450 years old. One of the blocks is on exhibit at the Israel Museum. In another coastal area, a ship that was sunk at the beginning of the Ottoman period, (early 16th century), yielded a cargo of metal pieces. These were being transported for melting down and within them were some blocks containing tens of thousands of bronze coins, dating from the Roman to the Moslem periods. One of the blocks also is on exhibit at the Eretz Israel Museum.

At a Synagogue in Caesarea, 3500 bronze coins were hidden. The dating of the hoard indicates that they were hidden in 361 C.E., probably following the revolt against Emperor Constantius Gaudius in 351 C.E., or perhaps they were lost in the earthquake in 363 C.E.

At Tel Michal, close to the sea, south of Herzliya, a hoard of 47 silver tetradrachms from Ptolemy I to Ptolemy III, was found. (End of 4th century to end of third century B.C.E.) At Siloam, among digs that were robbed, a cash box was found which originally contained about 40 Tyrian and Jewish Shekels, only 12 coins remained when the collection arrived at the Israel Museum Exhibition.





In the past the Jewish Shekels were associated with Shimon, the Hasmonean (2nd century B.C.E.), but this find, plus others, help us to understand that the Jewish and Tyrian Shekels existed in circulation at that time. Since the Tyrian Shekels were dated as of the 60's in the first century C.E., it has been determined that the Jewish Shekels date from the time of the Great Revolt (66-70 C.E.), 200 years later than was previously thought.

In the Qumran Caves a hoard from the end of the first century B.C.E. was discovered in three clay cooking pots, hidden under the entrance of a house. Most of these coins were Tyrian Shekels and Half Shekels (a few being Roman Denarii). The hoard was divided, and about 150 coins stayed in Eastern Jerusalem and came into Israeli hands in 1967. The rest, about 400 coins are in Amman, Jordan.

At Ein Gedi, in a clay lamp holder, cemented into a wall, 139 coins were found from 42-59 C.E. The coins were not of great value (one equaled a loaf of bread) and were apparently hidden within the wall for good luck.

At Mempsis, the biggest hoard ever discovered in Israel, was found. It consisted of over 10,000 silver Roman tetradrachms and a few dinars. Until the third century C.E. a Roman tetradrachm was equal to a Tyrian Shekel, or, 4 dinars. The daily wage of a Roman Legionnaire, which was considered high was another dinar (5). This hoard may have been intended for financing the military activity on the Eastern border of the Roman Empire.

## Mifal Hapayis – The Israel Lottery by Edward Schuman

Stroll down the streets of even the smallest communities in Israel, and one can find a brightly painted kiosk with a rubbish can situated in close proximity to the window counter. You are at one of the multitude of sellers of Israel lottery tickets. The impressive results of Mifal Hapayis, the name of this national Israel lottery, which is now in its 44th year, are well apparent in the forms of educational and medical institutions built in many different communities all over the country. All these were established with the help of funds raised by the lottery.

Following a government decision, Mifal Hapayis was established in 1951 as a state operated corporation possessing a public status without shares. Its original goal was to provide the financial means of helping local authorities build hospitals. With time, the goal has been broadened to including building of other medical facilities, particularly health clinics dedicated to the care of mother and child.

In line with its purpose and origin, Mifal Hapayis has granted to local authorities sums amounting to from 50 to 75 percent of the expenses incurred in the building of these health related facilities. For hospitals set up by the Government, and other institutions of public health, Mifal Hapayis has been able to grant loans for periods of 22 years with a relatively low annual interest percentage. For educational purposes, loans have been given with longer repayments up to periods of 35 years. These conditions, can be considered in Israel terms as similar to a grant-in aid.

Mifal Hapayis approves not only assistance to junior and high schools, but also to other educational institutions and has granted scholarships to limited income people, and grants for medical research and other related fields. In health related situations, the creative balance is most impressive. Through the assistance of Mifal Hapayis, more than a thousand health centers have been created throughout Israel. Since its establishment, Mifal Hapayis has approved investments in other different projects.

The financial means which are at the disposal of Mifal Hapayis come from different sources. The sale of lottery tickets, issued in various programs, sporting events etc. similar to those offered by many regions in our country, bring in good revenue beyond cash prizes offered. These programs consist of weekly drawings based on combinations of numbers, as well as scratch off instant winners etc. There are grand prizes, pyramided when there are no weekly winners into larger and larger pools with huge prize amounts. While most support comes from Israelis, many tourists from all over the world take a chance and purchase lottery tickets also. Additional revenue accrues through interest on excess funds beyond prize money, interest on outstanding loans and return principal when loans are repaid..

Indeed, a collection of used scratch off tickets of many designs can be scooped from the waste receptibles adjacent to the lottery kiosks. The writer has personally brought back dozens of these used tickets which have had some collector followings these days along with telephone cards. But that is another story.

Israel Government Coins & Medals have recognized the virtue of the Israel Lottery and has issued two medals on the subject. The first, issued in 1970 recognizes the 20th anniversary. The word "Payis" means "Lots-the Payis is the first lottery (Talmud, Yome 22). The reverse shows the twelve signs of the zodiac, a schematic figure of a lottery kiosk surrounded by the quotation from the Talmud "Our star makes us wise, our star makes us wealthy."



In 1982, commemorating the 30th anniversary, another medal was struck using a modified reverse but with a new obverse. The obverse design features a schematic representation of buildings surrounded by three figures. A schoolboy, a nurse with a baby in her arms, and an old man leaning on a cane. On the right edge are seven stars. Above the inscription "Mifal Hapayis for the furthering of education and health." On the left side are eight stars. The emblem of the Mifal Hapayis kiosk is centered between the words Israel and Lottery.

## ELISA RACHEL FELIX by Edgar Mels

Elisa Rachel Felix, better known by her middle name as Rachel, was a Jewish French actress born in poverty in the Soleil d'Or, the principal inn of Munf, a village of the Canton Aargau, Switzerland, on March 24, 1821. Her father, who was of German extraction, made his living by peddling at Lyons, and later in Paris. In Paris his daughters sang on the streets or in the cafés for coins. It was there that Rachel was overheard by Etienne Chorou, who gave her free instruction and afterward took her to a dramatic teacher who taught her declamation.

Rachel obtained an engagement at the Comédie Française at a salary of 800 francs but for some unexplained reason the contract was canceled and the actress went back to her studies, this time at the Conservatoire. Her début took place at the Gymnase (1837), where she appeared in "La Vendéenne", but achieving only moderate success, she continued her studies for another year, at the end of which she joined the company playing at the Comédie Française, taking the part of Camille in "Les Horaces" (June, 1838).

Here, Rachel created an extraordinary sensation. She acted in "Cinna," "Andromaque," and "Mithridate," taking the part of Monime in the last-named play. Rachel made Racine and Corneille's works pay better than modern plays, and saved the Comédie Française from financial ruin. But her father now put forward enormous claims upon the managers, asking what was then the unparallel sum of 20,000 francs a year. This aroused the ill will of several critics and of others connected with the Comédie Française. On Nov. 23, 1838, she appeared as Roxane in Racine's "Bajazet." A clique was formed against her, and she was coldly received. But on the next night Rachel received an overwhelming ovation. Thereafter, she was indisputably the greatest actress of her day.



In 1841 Rachel performed in London, and was warmly received. In the following year she appeared in Belgium. She returned to Paris on Jan. 24, 1841 and appeared in the character of Phèdre. This was her



greatest success, and she continued in the part for two entire years.

But her greatest popular triumph was in 1848, during the French Revolution, when she sang the "Marseillaise" nightly at the Comédie Française, then rechristened Théâtre de la République." Night after night the theater was crowded, and each night the workmen in the audience subscribed for her bouquets.

Rachel always considered this a far greater triumph than her success in Phèdre, but by common consent, Phèdre was considered her masterpiece. It has been described as "an apocalypse of human agony not to be forgotten by any one who ever witnessed it."

In the following year (April 14) Rachel appeared in the title role of "Adrienne Lecouvreur," a play written especially for her and one in which she had immense success. Later in the year she left the Comédie Française to make a tour of the French provinces. In 1853 she went to Berlin and St. Petersburg, where she was enthusiastically received. In 1865 she went to London again, and thence to America. On Sept. 3, 1855, she appeared at the Metropolitan Theater, New York. But although she was enthusiastically welcomed, the trip proved financially unsuccessful. While acting in Philadelphia her health which had for some time been precarious, gave way. She was ordered south, acted for the last time at Charleston, went thence to Cuba, and finally returned to France. A trip to Egypt failed to cure her. She returned home, suffering for three years, during which time she was never able to appear on the stage again.

Rachel never married, but entertained a legion of lovers including Napoleon's illegitimate son, Count Walewsky. "I will have renters", she declared, "but not owners."

Rachel's most famous successor at the Comédie Française, Sarah Bernhardt, was also Jewish. Acting, in those days a not quite socially respectable profession, naturally attracted many Jews who enjoyed a similar status. But Rachel was unique in her Jewish pride. She portrayed Jewish heroines (Esther and Judith) magnificently on the stage, and resisted every effort to convert her.

On January 3rd, 1858, in her thirty-sixth year, Rachel finally succumbed to tuberculosis. Élisabeth Rachel Félix received the traditional Jewish funeral she had insisted on.

The numismatic illustration is a struck bronze medal 2-1/16" in diameter by F. Pinquet. The illustration on the previous page is of a picture of piano sheet music for the French National Anthem depicting Rachel's performance singing La Marseillaise.



## Surviving Shame by Sue Fishkoff

Kibbutz Nitzanim, a green and flourishing settlement an hour's drive south of Tel Aviv, is best known for two things: its lovely beach, and its lingering mark of shame.

On the northern edge of the kibbutz, on a ridge overlooking the kibbutz fields, is Nitzanim's Memorial Hall. Thirty-three names are engraved in the cement wall of the entrance tunnel: they immortalize the 30 men and three women who fell in the kibbutz's hopeless final battle against the advancing Egyptian army during the War of Independence. Their bodies are buried in one mass grave on the kibbutz.

Their young faces stare out from a permanent photo display inside the memorial room. Revered by the older kibbutz members, who tell their stories over and over again to their children and grandchildren, their memory has been irreversibly sullied by a military condemnation written in the heat of battle.

At 5 p.m. on June 7, 1948, after 17 hours of heavy fighting, Nitzanim surrendered to an overwhelming Egyptian force. The settlement's 105 surviving defenders - about 60 kibbutz members, including seven women, and a few dozen Givati soldiers - were taken prisoner.

That same day, Givati command issued a combat leaflet (*daf kravi*) branding the surrender a "disgrace." The leaflet, written by poet Abba Kovner and signed by Givati commander Shimon Avidan, condemned Nitzanim's defenders for surrendering: "As long as there is life in one's body and a bullet in one's magazine, it is shameful to do so! To go into enemy captivity is both wicked and disgraceful."

Over the years, military leaders have privately explained that the combat leaflet was intended to spur the flagging spirits of other Jewish settlements facing Egyptian bombardment, and not to besmirch Nitzanim's reputation. But the official apologies and reassessments came too late. The damage had already been done. The stain on Nitzanim's name remained through the years.

In December 1983, Avidan apologized to Nitzanim, saying that in his opinion the fall of Nitzanim was the fault of the Givati command, and not the kibbutz members.

Nitzanim was founded on the last day of Hanukka in December 1943 by 15 young Polish immigrants from the Ha'oved Hatzioni (Zionist Worker) movement. It was the most northerly of a handful of Jewish settlements in the Negev, surrounded by Arab villages.

The U.N. Partition Plan of November 29, 1947, placed Nitzanim within the borders of the proposed Palestinian Arab state.

In Tel Aviv, the Jews were dancing, but the first Arab attacks had already begun against Nitzanim. These sporadic attacks by nearby Arab villagers continued for the next half year.

But the real fight began on May 15, 1948, after Ben-Gurion had announced the establishment of the State of Israel, and the well-armed Egyptian army joined local Palestinians in their efforts to eradicate the Jewish presence in the Negev.

The newly-formed Givati Brigade, headed by war hero Avidan, was sent into the Negev just before Ben-Gurion's announcement, in the anticipation of an Egyptian assault. Their orders were to block access to Tel Aviv at any cost. On May 16, under cover of dark, children and many women were evacuated from the threatened settlements.

At Nitzanim, the members decided that one parent in each family with children would be evacuated. The rest would remain to defend their homes. In the dead of night, 25 young children, drugged with sleeping pills, were carried out from the kibbutz on volunteers' shoulders, slipping past the Egyptian lines to the safety of nearby Be'er Tuvia.

Mira Ben-Ari, whose husband was outside the kibbutz with Israeli forces near Jerusalem, tucked a note to him in her two-year-old son's blanket as she kissed the boy goodbye on the night of May 16. Her handwritten note, enshrined today in the kibbutz's memorial hall, shows a young mother's determination to leave her son a world where he could hold his head high.

At the end of May 1948, the 30 veteran Givati fighters stationed at Nitzanim were reinforced by 30 more "soldiers," new immigrants who had been conscripted the same week they landed in Haifa port, and who were sent into battle with virtually no training or ammunition. Just 140 adults, including 10 women, armed with 75 rifles, four machine guns, a defective mortar, grenades and Molotov cocktails, were left to defend Nitzanim against the advancing Egyptian army.

On May 28, kibbutz members watched as more than 1,400 Egyptian military vehicles rolled past their settlement heading towards Ashdod. The Israeli counterattack failed to stop them. Retreating Palmah and Givati forces passing through Nitzanim on June 2, told the kibbutzniks to abandon the settlement.

At midnight on June 6, the Egyptian forces began their concerted assault on Nitzanim. At 8 a.m., the first wave of bombers attacked. At 11 a.m., Egyptian tanks and artillery began pounding the settlement. The defenders kept the enemy outside the kibbutz perimeter for half a day, until Egyptian snipers turned their attention to Reservoir Hill, one of the settlement's three strongholds. Twelve of the 19 defenders of Reservoir Hill were killed and the rest wounded, and the Egyptians entered the kibbutz. Nitzanim's defenders were pushed back steadily from the dining hall to the living quarters, until their ammunition was spent and one-third of their number lay dead or wounded.

Three urgent pleas for reinforcements to Givati Brigade 53 command headquarters were sent by wireless. The command wrongly believed that the kibbutz could hold out until the night of June 7,

when reinforcements could slip in more easily. When it became clear that the battle would quickly degenerate into a slaughter Nitzanim commander Avraham Schwartzstein decided to surrender. He walked outside, with Mira Ben-Ari, the lady wireless operator, at his side, waving a white T-shirt. Mira Ben-Ari carried a rifle with one bullet, which she planned to use on herself if she were to be captured. Schwartzstein was shot once, but continued advancing with the surrender flag, until an Egyptian officer shot him in the chest, killing him instantly. Mira Ben-Ari in turn killed the officer with her one bullet, stood with her arms at her side and was herself shot dead.

Three survivors managed to slip through the Egyptian lines, moving quickly under fire, and headed for the valley one of them had walked through the night of May 16, when he helped evacuate the kibbutz children. After a series of wrong turns, the men reached Givati command in Hatzor at dawn the next day. They had no way of knowing Nitzanim had already fallen.

"At first, they thought we were the enemy," Akiba Peled recalls. "We told the commanding officer that we had many wounded, that we needed help right away. They didn't receive us very well. They didn't believe the battle was as fierce as we described. They hadn't received Mira's radio messages, because the transmitter was broken. Eventually we left, and went to Tel Yitzhak to try and get information.

All 105 surviving defenders of Nitzanim were taken prisoner. They served nine months in Egyptian POW camps. In March 1949 they were returned to Israel only to find they had been branded as cowards in their absence. At first, the Nitzanim defenders, along with the Givati soldiers who had stood by their side, were held in Majdal, today the Migdal section of Ashkelon. They were then moved to a prison camp in El Arish, and finally to Abasiya prison, near Cairo.

The Egyptians interrogated them constantly, but they were treated fairly well and there was no torture. The men were separated from the seven women prisoners during their confinement. They were informed of the war's progress via smuggled newspapers, but the last three months in prison were quite hard. The Red Cross was finally allowed in, to deliver food parcels and messages from home.

In March 1949, the prisoners were finally released. Twenty of the 40 former kibbutz members joined some of the evacuated women and children and set about rebuilding their kibbutz. They selected a site about a kilometer away from the original kibbutz. There was too much blood in that soil to return to the original location.

In October 1949, a tattered group of Nitzanim pioneers stood on the site of their proposed rebuilding, and listened to toasts offered by attending dignitaries. "Levi Eshkol, who then headed the Jewish Agency's Land Settlement Department and labor leader Avraham Hartzfeld were there," recalls Sarah Rubinstein. "They gave us glasses of wine and asked us to rebuild the kibbutz. I said to Eshkol



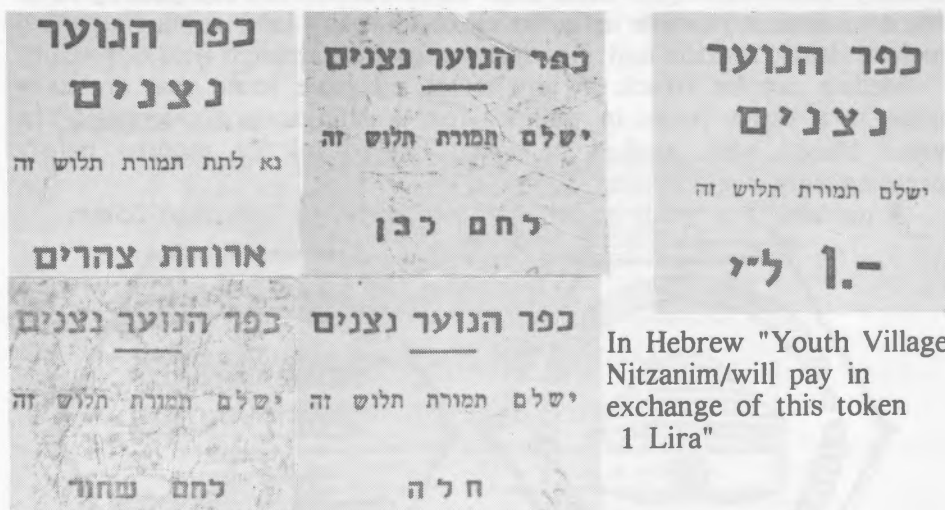
"How dare you ask this of us, before you amend that terrible combat leaflet!" On March 30, 1980 Kibbutz Nitzanim was officially reborn.

Today, 47 years after the fall of Nitzanim, many kibbutz members, veterans of that tragic battle as well as their children, still resent the military and political establishment that, they believe, hung them out to dry.

Times have changed, and so do social values, including concepts of military honor and individual responsibility about the decision of Avraham Schwartzstein, Nitzanim's commander in 1948, to surrender to the Egyptians. If he had followed the example of Massada, would Nitzanim be standing today? If he had done what Kovner wrote should have done, and they fought to the last drop of blood, would Nitzanim have been rebuilt? The orphans and widows, the Givati soldiers, the families living in Nitzanim today, all owe their lives to his decision.

This article was excerpted from a feature story which appeared in the Jerusalem Post.

In "Judaic Tokens and Medals", Sylvia Haffner lists two different issues of card scrip from Nitzanim. There are many instances in Israel where workers group together to cultivate the soil, engage in industry or provide services. Everything is supplied to the members, either in cash if it is available from the treasury, or in the way of "chits" which can be used to purchase of specific items, or can be used for any purchases. These paper and cardboard remembrances, which served as money, and circulated as a medium of exchange in the early years were issued by hundreds of kibbutz's and cooperatives. Because most are printed in Hebrew, and can not be read outside of Israel, these remain uncollectibles to the vast majority.



In Hebrew "Youth Village/ Nitzanim/will pay in exchange of this token 1 Lira"

In Hebrew "Youth Village/Nitzanim/will pay in exchange of this token "DINNER" "WHITE-BREAD" "DARK BREAD" "CHALAH"

# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis



Q. In my Haffner, I note that all of IGCNC's medals are round. Does a medal have to be round? Can it be of any metal? What is the difference between a medal and a medalet? H.F. Los Angeles, Ca.

A. A medal is usually a round blank that is struck by machinery similar to that used for minting coins but the end product, the medal, is used for an award, as a on time celebration (marriage, centennial etc.) or a commemoration.

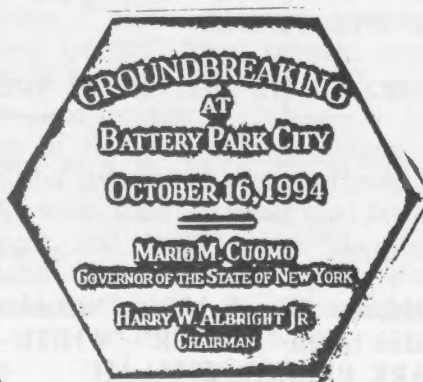
Illustrated is a six sided medal struck in bronze for the one time ground breaking ceremony of the newly proposed Holocaust Museum on Battery Park in New York City. Here we see a medal that was purposely struck to follow the contour of the building which will also be six sided.

A medal is not intended to be placed into circulation to be used as money. Some of the items that we refer to as medals, such as the Congressional Medal of Honor, are more properly called a decoration because it is an award designed to be worn by its recipient.

The medal originated in fifteenth century Italy with the use of a screw press. Much later, the screw press was used to strike coins. Usually because of its size, the medal allows a designer greater freedom with a more artistic background than bland coins that must include dates, mottos and inscriptions in their smaller fields.

Medals can be struck in any metal. I have some that are even made in a screw press in walnut for Washington's Centennial. The wood blanks were soaked in boiled linseed oil for months before pressing with regular steel dies!

A medalet is a small medal with a diameter of less than 35mm.



# *The Numismatic Relics of the Israelitic Religious Community in Miskolc, Hungary*

## by J. Tóth and L. Zombori

In 1990, "The Shekel" issued our article on Israelitic numismatic relics with a similar title, actually reprinting it from the TAMS' where it had been originally published in the same year. That contribution discussed all the material accumulated so far up to the publication date. Recently through the kindness of two Hungarian paper-money collectors<sup>2</sup> we had the opportunity to examine some paper tokens which had been used by the orthodox Israelitic community in the township of Miskolc, Hungary.

The history of the religious community begins in the first half of the 18th century. In spite of various vicissitudes and vilifications, by 1759 the community already has its own cemetery. A bethel was erected in 1765, a rabbi elected and the county religious community was formed. The number of members<sup>3</sup> in 1780 was 70. From the beginning the Jews were active in business and were dealing with merchandise and so the Jewish population grew rapidly. In 1835 there were 215 people, who paid the tolerant tax. Barely 30 years later, in 1861 their number was 347. In this year they laid the foundation for their synagogue which was consecrated in 1863. The second synagogue was built in 1900.

The oldest institution of the community, the Chevra Kadisha was established in 1767. A hospital already had been in operation as early as 1802. The Bikkur Cholim Circle was formed in 1817, the women's club in 1847. The steadily growing community inaugurated a new school in 1900. The national census in 1910 recorded 10,291 and the 1920 census showed 11,300 Jews were inhabiting Miskolc.

The vigorous life of Jews in the town is well represented by the illustrated five numismatic paper relics.

### 1. Slaughter token



Uniface white paper printed with black letters Above: Miskolezi Orth. Izraelita Hitközség, in the center in three lines: Vágatási bárca/ egy

darab BORJU vágatására / Metszödj 7500 Corona. In two boxes left and right red and black numbers, below: Ezen jegy bevonása nélkül TILOS a metszés. Stamped over in the center with the community's circular stamp: V ORTH. IZR. HITKÖZSÉG V MISKOLCZ with date 1926. Full size: 90 x 55 mm, frame size: 80 x 38 mm. On the left perforated, possibly torn from a block. It is thought to have been handed over to the sochet ubodek for ritual slaughter. This bill was a kind of certification of the receipt of gabella, in other words it functioned as an indirect tax payable when someone was to take advantage of services liable to charges.

## 2. Gabella 12 fillér



Uniface white paper printed with black letters. Above: Miskolezi Orth. Izraelita Anyahitközség. in the center in six lines: ÉRTÉKJEGY / 12 filler. (Egy kg hús után) / Ezen értékjegy előmutatójának ezen összeg — 15% ke-zelési költség levonása után — az 1927. évi hitk. adója / 11. félévi részletébe beszámíttatik. / Másra át nem ruházható.. Érvényes 1927. évre. In two boxes red and black numbers. Stamped over in the center with the community's circular stamp: ORTH. IZR. ANYAHITKÖZSÉG MISKOLCZ with date 1927. Full size: 92 x 50 mm, frame size: 80 x 38 mm. Both ends perforated

## 3. Gabella 6 fillér

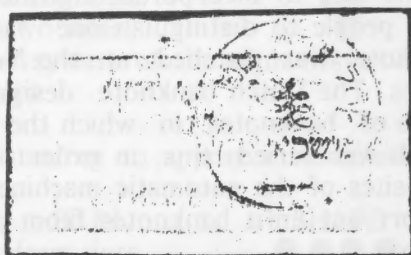
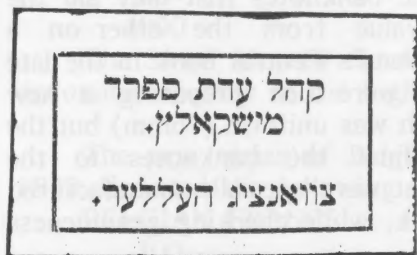


Uniface white paper printed with black letters. Above: Miskolczi Orth. Izraelita Anyahitközség. in the center in four lines: ÉRTÉKJEGY / Értéke 6 fillér. / (Fél kg hús után.) / Másra át nem ruházható.



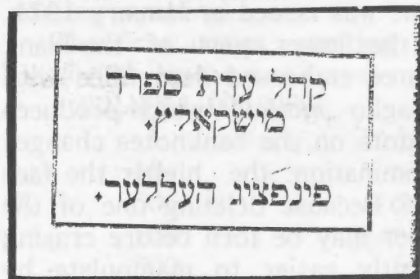
Érvényes 1938. évre. in two boxes red and black numbers. Outside the frame, below: Pártoljuk a hitközségi (Telegdi-utcai) furdőt. On the right side: Schvarcz Soma, Miskolc. Stamped over in the center with the community's circular stamp: ORTH. IZR. ANYAHITKÖZSÉG MISKOLCZ with date 1938. Full size: 90 x 49 mm, frame size: 80 x 38 mm. On the left perforated.

4. Gabella - 50 Heller



Obv.: Very thin grey piece of paper printed with black Hebrew characters in Yiddish language. Sephardic praying community of Miskolc. Funfzig Heller. Frame size: 55 x 31 mm. Rev.: two circular rubber stamps in lilac and red: MISKOLCZI OR. SZEFA RD IMAEGYESÜLET (in Hungarian) and Sephardic praying circle of Miskolc (in Yiddish). Full size of the gabella: 69 x 42 mm.

5. Gabella - 20 Heller



Obv.: Very thin silk-paper-like, framed piece of paper printed with black Hebrew characters in Yiddish language: Sephardic praying community of Miskolc. Zwanzig Heller. Frame size: 56 x 31 mm. Rev.: two rubber stamps (oval and circular) in blue: MISKOLCZI OR. SZEFA RD IMAEGYESÜLET (in Hungarian) and Sephardic praying circle of Miskolc (in Yiddish). Full size of the gabella: 69 x 47 mm.

*The specimens discussed above have not yet been published.*

NOTES: 1. Tóth, J. and L. Zombori (1990): The numismatic relics of the Israelitic religious communities in Hungary. - TAMS Journal, Vol. 30, 2: 47-51.

2. We are deeply indebted to Dr. István Takács and Mr. József Bedő, collectors who were kind to allow us to publish the above specimens.

3. Dr. S. Spira: Izraelita hitközség (Israelitic religious community). Magyar Városok Monográfiája Miskolc. Budapest, 1929, pp. 197-204.

4. We whole-heartedly thank Mr. Moshe Doron (Ramat-Gan, Israel) and Mr. Tamás Bárdos (Budapest) who assisted in translating the Yiddish texts.

## So The Blind Can See by Shmuel Aviezer

Well, this is not going to be a medical prescription that could enable blind people to see, but, more on the figurative mode, it may facilitate them to feel; and this, in the very definitive domain of identifying denominations on the banknotes.

The idea to incorporate signs on the banknotes that may aid the blind people to distinguish one face value from the other on a banknote was hatched at the Netherland's Central Bank in the late sixties. The Dutch banknote designers were then preparing a new series of banknotes in which the width was uniform (76mm) but the length was varied; this, in order to adjust the banknotes to the requisites of the automatic machines that were specially manufactured to sort out unfit banknotes from a bulk, while checking genuineness thereof.

Leaving the blind bereft of the only factor that helped them to differentiate between the denominations, i.e. the nonuniform size of the banknotes, has instigated the designers to look for a convenient substitute that should be applicable on a banknote.

This research yielded a simple yet practical product: to instil tactile dots of varying numbers, indicating different denominations, which could be sensed by touch, as in the Braille system.

The first banknote bearing such signs was issued in January 1971, denominated in Dutch Florins 10.-. On the lower part of the blank portion devoted to the watermark, three embossed dots filled with criss-cross lines were printed in the intaglio method which produces elevated imprints. The number of the dots on the banknotes changes in opposite direction vis-a-vis the denomination: the higher the face value the lower number of dots. Why? Because deleting one of the dots is a very difficult venture (the paper may be torn before erasing the dot), while adding one is apparently easier to manipulate by professional counterfeiters.

Thus, the display of the dots on the first Dutch banknotes to bear signs for the blind was as follows:

### DENOMINATION

HFL 5.-

HFL 10.-

HFL 25.-

HFL 100.-

HFL 1000.-

### SIGN

4 dots

3 dots

2 dots

1 dot

none

### SHAPE



Later, responding to reactions from the blind on the experience, filled signs were replaced by hollow geometric forms or parallel lines, as follows:

HFL 50.-

HFL 250.-

inverted triangle

two straight angles



Switzerland, in issuing a new series beginning 1976, developed a combined system of signs, as follows:

#### SWISS FRANCS

10  
20  
50  
100  
500  
1000

#### SIGN

one dot  
two dots  
three dots  
four lines  
three lines  
two lines

#### SHAPE



The Swiss adopted the reverse system of the signs vis-a-vis the denomination only in the higher ones.

The new series of Belgium, starting to appear in circulation in 1978, depicted the following forms:

#### BELGIAN FRANCS

100  
500  
1000  
5000

#### SIGN

four dots  
three dots  
two circles  
one circle

#### SHAPE



Israel was the second country to adopt the idea of incorporating signs for the blind on its banknotes. This was a result of fixing a uniform width for the banknotes that facilitated their process in the sorting machines.

The first issues, starting to appear on January 1975, bore the filled dots in the same system as used in the Dutch banknotes:

#### ISRAELI POUNDS

5  
10  
50  
100  
500

#### SIGN

three filled dots  
two filled dots  
one filled dot  
none  
filled strip

#### SHAPE



In February 1980, the currency reform brought into being the denomination of the shekel series, substituting every 10 Israeli pounds by one shekel. Due to the development of soaring inflation during the first half of the eighties, higher denominations were needed. The signs for the blind for these denominations were so chosen as to benefit from the experience of other countries, as shown:

#### SHEQALIM

100  
  
500  
1000  
5000  
10000

#### SIGN




five horizontal lines  
in different lengths  
circle  
triangle  
square  
rhomb

#### SHAPE



With the advent of the New Sheqel in September 1985, each

NIS substituting 1000 old sheqalim, new denominations were put into circulation (in addition to three old shekel ones which retained their signs for the blind, namely NIS 1.-, NIS 5.- and NIS 10.-):


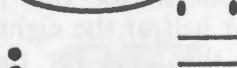





NIS	SIGN	SHAPE
20	square within a square	
50	pentagon	
100	half a circle	

The NIS 200.-, introduced into circulation in February 1992, displayed an unprecedented innovation in depicting the sign for the blind in parallel locations on both the front and the back of the banknote, to make identification even easier.

To distinguish between denominations by the blind, made instrumental through the use of the signs destined for this purpose, have not proven to be fully successful, as rubbing in use diminishes the embossing to near surface level. Yet, many more countries adopt this system in their new series of banknotes. Experience shows this method to be the handiest and most economical way of serving the purpose. Signs are being improved and variegated. Some countries have even created signs for the visually impaired, as in the latest British 5 sterling.

The most sophisticated, and quite costly, instrument to help blind people to identify denominations is the pocket-reader developed by the Canadian Central Bank. Blind people may insert the banknote in the reader which will speak up the denomination! If the banknote is not of the new series, or of different country or product, the reader will murmur, "no reading". Canada provides the blind people with the reader free of charge for unlimited time.

Hereunder, are some examples of the signs appearing on banknotes issued by different countries in recent years:

COUNTRY	DENOMINATION	SHAPE
Guatemala	5 quetzales	
	50 quetzales	
Germany	50 marks	
	200 marks	
Singapore	500 dollars	
India	500 ruppees	
Czech Rep.	1000 korum	



# JOHNNY, YOU ARE BURIED IN TWO PLACES

by George Prager

JOHNNY! What a name for an orthodox Jewish boy! We called him Jancsi, his Hungarian pet-name. Johnny was born in 1923 at Kiskunhalas (South-Central Hungary). His father was a prominent lawyer who prospered in the era of assimilation between the two World Wars, but interesting enough, he was one of the founders of Maccabea, the University Students Zionist Organization at Budapest in 1903 and remained a lifelong Zionist.

Johnny received a good education. German governess taught him the then prevailing important language in Eastern-Central Europe. As he grew up to be a tall handsome man, his smiling face and goodness, friendliness radiating out of his presence, endeared him to whoever knew him. By this time anti-Semitism became more rampant in Hungary, which culminated at the outbreak of WW II.

He was 20 years old in 1943, when they recruited him into the Hungarian Army's Labor Battalion, consisting of Jewish slave laborers. He did not like it a bit and escaped and was hiding in Budapest, moving around from place to place, avoiding the Arrow Cross hooligans, the police and the gendarmes. He was shot at, injured, but slowly recuperated. During these troubled times he met his future wife, Julie, whom later he married. After the war he was fortunate enough to find his parents alive, returning from the concentration camps. He took over a doll repair business in the heart of the city and prospered through the tenacity and skill of his handiwork. He continued with his business until the Hungarian Revolution in 1956. At the first opportunity he escaped to Vienna with his family. He had two sons by this time. In 1957 the family arrived at Montreal in Canada.

Life was difficult for a new immigrant, who was not familiar with the language and customs of his adopted country. But, through perseverance he succeeded. In 1963 he had a delicatessen store in the Notre Dame de Grace district of Montreal. The whole family worked 7 days a week, 16-18 hours in this 7-11 style store. The following year he had an opportunity to move to the U.S., first to New York, then to Los Angeles. Here he had different occupations at first, but soon found himself to be the owner of a dry cleaning-laundry establishment on Hollywood Blvd. Later he had to give it up. Johnny developed a serious heart problem and could not continue anymore in spite of two bypass operations.

In 1986 he started to work on his dream project, to erect a monument in Los Angeles to his hero, Raoul Wallenberg, the Swedish diplomat, who in 1944 saved 100,000 Hungarian Jews from death and destruction.

Johnny became so obsessed with the idea of the monument that he spent all his time planning, organizing, fundraising, browbeating city politicians and senators. Held meetings and more meetings with sculptors, architect, city planners and bank executives. He supervised the workshop where the monument was prepared and made sure that the sculpture was anchored securely into the base that it would be earthquake resistant. He secured land in front of the Great Western Bank on the corner of Fairfax Ave. and Beverly Blvd. in the Jewish section of Los Angeles. The site for the monument was donated by the bank which owned the property. The Bank's generosity was universally acknowledged.

December 4, 1988 was the day of the unveiling of the Raoul Wallenberg monument, the highlight and crowning success of all his efforts. The unveiling ceremony started with a reception in the Bank's premises for local dignitaries, rabbis, politicians and civic leaders. The ceremony continued outside on Raoul Wallenberg Square in glorious sunshine. Speech after speech were given by rabbis, city councilors, representatives of the State of California, the Swedish Consulate, Jewish Organizations and then Johnny.

Johnny in his dedication address likened Raoul Wallenberg to a modern day Moses, who with outstretched arm (*zroa netua*) showed the way to life and freedom from slavery and death. Johnny became very emotional. The brutal, unhuman butchery committed by Nazis Germans against Hungarian Jews remained etched in his memory. The words he used were bitter words, spoken to remind the gathering of the catastrophe.

"You may be familiar today with the advertisements seen on TV or news media that German automobiles are the "ultimate driving machines". In 1944 the SS was their "ultimate driving machine". Jews were forced to wear the yellow star and with ultimate humiliation they drove us to ghettos, took away our civil rights, our livelihood, our homes, our belongings, our lives. Today these cars are promoted with the slogan: "Engineered like no other cars in the world." In 1944 Jewish slave labor was used in their factories and the cattle car was engineered with barbed wire on the openings, "like no other car in the world." Hundreds of thousands of people were locked in for the ride to Auschwitz. "It's not just how fast you go, it's how well you go fast." In 1944 German engineering created a process to make sure you go fast! They built showers for 3000 people and gassed them fast. And they built crematoria to work around the clock. In the summer of 1944 in a two month period they burned in Auschwitz a half million Jews from Hungary."

Johnny concluded his Wallenburg address. "I'm presenting now to you the Symbol of the Angel of Rescue with his strong hand and his helping outstretched arm. With these words the veil was pulled down by his two grandchildren. Tears welled in the eyes of the survivors. Johnny was happy, this was his day, he had reached his goal.

Johnny passed away 2 1/2 years later in July 1991. Part of his ashes are resting in a Los Angeles cemetery, the other half is contained in an urn on top of his parents grave in the Jewish cemetery of Budapest.

Jancsi was my only brother.  
memory be blessed.)

*Zichrono Lebracha.* (May his



The bronze medal was struck in Wallenberg's memory. The larger medal was issued in Hungary commemorating the 40th Anniversary of the Holocaust. The inscription translates THEY WERE MURDERED BY HATE - LOVE SHOULD GUARD THEIR MEMORY. A model of the memorial statue is also illustrated



## The Arch of Titus by Edward Schuman

The Arch of Titus is a triumphal arch erected at Rome in honor of the emperor Titus and in celebration of his victory over the Jews. It rises on the prominent part of the Via Sacra, about 20 yards above the Tiber. One of its faces fronts the Colosseum; the other, the Forum.

Under the pontificate of Pius VII. the arch was restored in its lateral portions, which had become injured by time. The structure consists of a single arcade adorned with sculptured crowns and tympany. Three bas-reliefs adorn the passage of the arcade. One, on the Colosseum side, shows Titus, crowned by Victory, standing upright in a car drawn by four horses and conducted by a female personifying the city of Rome. The second represents Roman soldiers without weapons, crowned with laurels, and carrying the spoils plundered from the Jewish Temple of Jerusalem.



These spoils consist of two tablets fastened on staffs, the seven-branched menorah, and the golden table upon which are leaning the sacred trumpets. The third bas-relief, under the vault, exhibits Titus sitting on an eagle, as he appears on the medals struck to consecrate his exaltation.

A tradition, which still prevails in Rome, says that formerly no Jew ever passed under this arch, and that, in order to go from the Colosseum to the Capital, the Jewish inhabitants of the ghetto opened a way between the arch and the Palatine.

During World War II, the Jews of Palestine fought valiantly with the Allies against Nazi Germany. Although there was no conscription in the Holy Land, 25,000 Jews volunteered for the British army. The Arabs in the country, although twice the number, contributed less than 10,000 men, and the other Arab nations were at best neutral and often openly aided the Nazis.



When Italy entered the war on the side of Germany, thereby obstructing Allied traffic in the Mediterranean Sea, the role of Palestine's Jews became crucial. Jewish participation in the war was motivated not only by Germany's enmity against the Jews but also by the Jewish teaching that freedom is the foundation and capstone of the human personality. It was similar to the struggle which the Jews had waged 2,000 years before to free the Holy Land from Roman tyranny. In memory of their victory against those ancient defenders of liberty, the Romans had erected the Arch of Titus.

Now a detachment of victorious Jewish soldiers were preparing to enter vanquished Rome. Their officer, Major Louis Rabinowitz, encourages his men to walk proudly under the Arch of Titus since their achievements have vindicated the cause of their ancestors.

The following paragraphs are reprinted from *Soldiers from Judea*, by Major Louis Rabinowitz.

"MALTA JUNE 1943; I am addressing a detachment of a Palestinian unit in the center of the island. After my address there are questions. One of Jewish soldiers asks in all seriousness:

"Can you please advise us what our attitude should be toward the Arch of Titus when we get to Rome?"

I look at him blankly.

"Does not *Adoni ha-Rav* know that Jews do not walk through that arch, erected to commemorate the destruction of the Temple?"

I confessed my ignorance of that fact.

"Should we avoid it, or march ceremoniously through it? Or perhaps we could have it removed to Palestine?"

My heart throbs with an uncontrollable emotion.

"March through it," I said. "March through it with flags flying and bands playing if you can get them. March through it proudly and with heads erect, for you have wiped out that defeat."

And with tears more of pride and joy than of sorrow welling into my eyes, I sat down."



Coin of Titus, with Inscription "Ivdaea Navallis."



Coin of Titus Struck in Palestine, with Inscription, "Ivdaea Devicta."



The numismatic illustrations for this article are Judea Capta ancient Roman coins struck under Titus. The obverse shows the head of the Emperor. The reverses are various versions commemorating the defeat and captiva of the Jews.

## A New Light on Judaea Capta by Edward Janis

In the modern trend of setting exact boundaries of qualifications for a given coin, we set guidelines based on what we in the 20th century see on a coin and ignore the aids of history, contemporary writings, architecture, religion and politics as they existed in the long distant past. This is the case for coinage as young as 100 years and as ancient as the introduction of coins as money some 2600 years ago. As an example, I would like to discuss the IVDAEA CAPTA series of Vespasian and Titus.

In the cause of brevity, one branch of the Roman coinage, the "Aes", copper based metal (brass, orichalcum etc.) will suffice in our analysis.

The Romans had no radio, television, or newspapers to expound the official desired propaganda to the local man in the street or to the distant farmer, soldier or colonist, but they did have images on coins. A foreign tradesman (possibly an Egyptian, Parthian or German) could see a defeated Judea with a triumphant emperor on the reverse of a sestertius with the powerful message "Behave yourself. Don't let this happen to you."

The obverse of the sestertius featured an idealized portrait of the emperor usually facing right with a desired expression; stern, relaxed and never smiling. His hair is usually laurate as is becoming the reigning ruling emperor. The tying ribbon is seen on the back of his head extending to his neck. The average man looking at his change was conditioned to have pride in his supreme ruler. This right of portraiture could be extended to the emperor's immediate family. In the coinage of Vespasian who ruled from July 69 to June 79 we find numerous coins with the obverse head of both Titus and Domitian struck not only in Rome but also in Lugdunum and Commagene.

The legend on the obverse usually, in the case of Vespasian, starts at six o'clock, faces the portrait in the center; follows the border and contains the following components which tell of the various parts of the emperor's official title. In order to complete the super inscription in the allotted space, most are abbreviated.

- (a) IMPERATOR. Indicates the chief military command. It appears on all three Flavian Emperors.
- (b) CAESAR
- (c) NAME Vespasian uses his name; Titus usually sandwiches his name between (a) and (b) and follows with Vespasian.
- (d) AUGUSTUS Reserved for the distinctive imperial title. Borne by Vespasian until his death in 79 and then by Titus until his demise in September 81.
- (e) PONTIFEX MAXIMUS Esteemed title reflects the Emperor as the head of Roman religion Abbreviation - PM

- (f) TR(ibunica) P(otestate) The title is used throughout Vespasian. Titus uses it to show the number of passing years.
- (g) CONSUL The principal office of the state. Abbreviation- COS ,COSII, etc.
- (h) CENSOR Dispenser of special appointments and contracts- CEN.
- (i) PATER PATRIAE Title meaning "Father of the Country." Abbreviation P or P P or P P P Each P represents an additional title honor.
- (f) MILITARY TITLES Vespasian and Titus never assumed the name of Iudaicus.

Armed with the foregoing, the reader can now read the legend on his coin, date it, and check it out in B M C or R I C. Example IMP.CAES.VESPASIAN.AUG.PM.TR.PPP.COS III. The sestertius appears on page 115 No. 528 and the COS III dates it in year 71. The date of the coinage (C.E.) for Vespasian is shown on the coinage by the existing period of the Consulship. Example: COS II = 70 C.E., COS III = 71 C.E.; COS IIII = 72 C.E.. For Titus, as Caesar under Vespasian, we find COS = 71 C.E., then COS II = 72 and COS IIII = 74 C.E.. Because we are limiting our examination of the coin issues to 71 C.E., no further breakdown of other dates are required for this study.

The reverse of the circulating brass coinage was the greatest propaganda machine known to the ancient world and developed to an art by the Romans. The Emperor ruled by force, tradition and consent. It was necessary for him to attain the highest public opinion possible. He therefor seized every opportunity that the coins issued presented events and topics in the light of ideals which he wanted the public to believe. He not only glorified his past achievements but also his hopes and policies. These reverses glorified his family, the Senate, Rome, Roman religion and methology, military exploits and buildings.

In discussions with many collectors and students of the Judaea Capta series they are most emphatic about their guidelines about what is included.

1) The coin must have a legend. This may be IVDAEA CAPTA, DEVICTA IVDAEA, IVDAEA alone, or even that rare DE IVDAEIS. The legend may be abbreviated viz. IVD. CAP. In Palestine, in the city of Caesarea the local coins struck have IOYΔAIAΣ EAΛWKYIA meaning "Judaea Vanquished" .VICTORIA AVGVSTI or modified VIC. AUG. under conditions listed below.

2) The coin must contain symbols or devices that depict the Roman victory over Judaea. The palm tree is a connotation of the physical land that was captured. The seated Jewess is the weeping, mourning personification of the nation of Jews. The standing Jew is bearded with his hands bound behind him, wearing the hulok (barbarian native garment like a poncho) represents the captured insurgent. The Roman victor is the Emperor with foot on a helmet and holding a spear and



parazonium (baton indicating position).

A blind dismissal given to all coins without a legend, "If it does not have JUDAEA, how do we know that it isn't a captive of another area?" Few bother to read the COS III shown on the obverse with Vespasian's bust on the obverse. Hendin 206 rightfully shows a denarius of Vespasian COS III (year 71) without the usual IVDAEA CAPTA on the reverse. An ancient coin dealer when asked why this piece was Judaea Capta told me that it had both the palm tree and the seated female. Not one reference was made to the fact that with legend, the exact reverse exists under Vespasian COS III (Hendin 203) in sestertius size. In the VICTORIA AVGVSTI group we find that Vespasian copied the type showing Victory inscribing a shield mounted on a palm tree used by his predecessor Vitellius. Based on the legend on the obverse of the Vitellius sestertius obverse legend: VITELLIVS GERM. IMP AUG P M TR P dates the minting after July 18th and prior to his death in December 69. During the first days of July 69, Vespasian was proclaimed emperor by his legions. By the middle of July, Vespasian was further acknowledged, with the aid of the legions of Mucianus, proconsul of Syria. Various legions from the East consolidated to return to Italy to dispose of Vitellius. Titus did not capture Jerusalem until the 9th of Ab (September year 70.) What great victory is celebrated on coinage a full year prior to this victory? Surely those who feel that this issue is questionable have merit.

It is unfortunate that the study of the Flavian coin series has become limited by the necessity of the legend Judaea Capta. The actual definition should be the study of the issues of coins pertaining to the Roman Jewish War. The Romans use the dates 66-70 C.E. as the all inclusive dates of the struggle ending with the capture of Jerusalem.

At the time of Titus' triumph in Rome the war was not concluded. There existed many large roving groups of warriors in addition to holdouts at the fortresses of Herodium, Machaerus and Massada. This conflict with the Romans ended when the Romans entered the last barrier at Massada only to find two women and five children in hiding who escaped the self destruction of the families in Nissan 73 C.E.

Again, we must examine the entire issue of Vespasian's coins including Titus and Domitian while they were family members during his lifetime. Tie the reverses with actual contemporary history like Josephus or art and architecture. If we think like the ancient Roman and not as the modern guideline collector we may find new entries to the Roman issues of the Jewish Roman War. Our accepted legends (IVDAEA CAPTA etc.), symbols (seated jewess, palm tree etc.) and devices (victorious emperor with foot on helmet) do not have to appear together. The scene which may be bare of any legend tells the entire story. A few examples are:

1. Emperor standing r. in triumphal quadriga. Both Vespasian (BMC 572/Pl.22.6) and Titus (BMC636/Pl.25.6). The scene is repeated in the existing Arch of Titus which was completed eight years later.



Here is a case where the sculptors copied the earlier coin. More important, the side of the quadriga above the wheel shows Victory in the exact attitude as the Victoria Augusti sestertii with the best comparison being on the issues struck by both emperors in Ceasarea.

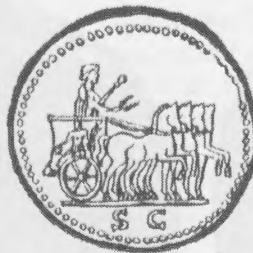
2. Tetrastyle temple of Isis with semi-circular pediment. Struck under Vespasian (BMC 572+/Pl.22/7) COS III and COS IIII in Rome, Lugdunum and Tarraco (BMC 780//Pl.35/37. There are no legends on this reverse. The tie-in is in Josephus THE JEWISH WAR Book 7, Chapter V, Par.4. "Day had not yet dawned, when the whole of the military marched out in companies and divisions, under their officers, and drew up around the gates, not at the upper palace, but near the temple of Isis; for there the emperors reposed the night."

3. Victory advancing r. presenting legionary eagle to Vespasian (BMC pg.190/ Pl.35.6). The reference is to the recovery of the legionary standards which had been captured by the Jewish zealots in the decimation of Roman legions 64-66 C.E. .Naturally this reverse had a short life. By showing the return of the standards, you are admitting that this small nation of barbarians had cut your prime military groups to small pieces during a prior period. These sestertii are very rare. Most of the short issue probably ended in the Tiber.



Vespasian in the triumphal chariot as shown on sestertius struck A.D. 73.

RIC 536



Titus as Caesar in triumphal chariot holding a laurel branch and scepter.

RIC 629



The Temple of Isis

# Wilfred Sampson Samuel and The Bevis Marks Synagogue Medal

## by Edward Schuman

Wilfred Sampson Samuel was born in England in 1886. He is remembered as one of the foremost Jewish historians. His book, *The First London Synagogue of the Resettlement*, published in 1924, documents his research on the Sephardic community in London, categorizing the story of the beginnings of the London Jewish community in a new perspective.

The *Transactions of the Jewish Historical Society of England* was the recipient of several papers by Samuel on both Jewish English settlement as well as of Jews in the West Indies. His research brought forth much of the history of the Spanish-Portuguese Bevis Marks Synagogue.

In 1924, together with Cecil Roth, Wilfred Sampson Samuel jointly founded the Jewish Museum in London. Samuel served as first chairman of the museum until his death in 1958. The author has visited this museum, located in Adler House, named for the late Chief Rabbi of England, Hermann Adler. Amongst items which would normally comprise the inventory of a Jewish museum is a splendid collection of tokens, coins and medals of Judaic significance.

It would appear that the museum relocated to new quarters, with a dedication ceremony held on June 8th, 1959. Without any doubt, Wilfred Sampson Samuel played a major part in this relocation. It was unfortunate that he passed away shortly before. The museum has again been relocated to newer quarters at Raymond Burton House.

Renown Jewish medallist, Paul Vincze engraved a medal to commemorate the 2nd reopening of the Jewish Museum. The obverse portrays a profile of Wilfred Sampson Samuel, suitable inscriptions and the dates of his birth and death. The reverse shows a view of the interior of the Bevis Marks Synagogue.



## Store Charge Coins of Philadelphia by Peter S. Horvitz

Five great department stores dominated the commerce of the Philadelphia of my youth, the period of the 1950's. Of these five stores, three were founded, owned, and operated by Jews, Gimbel Brothers, Lit Brothers, and N. Snellenburg & Co. By a twist of fate, the other two stores, the non-Jewish stores, John Wanamaker and Strawbridge and Clothier, have survived under their original names to this day, though Wanamaker's is scheduled for imminent demise. But Philadelphia's three great Jewish department stores are gone.

Each of these three stores have left behind numismatic souvenirs that should serve to keep their names and histories alive well into the future. Among the most beautiful of these items are a special kind of token which are usually referred to as "charge coins."

After acquiring a Gimbel's charge coin, many years ago, it became an ambition of mine to possess charge coins from each of the three stores. A Lit's coin proved fairly easy, however it was only recently that I have been able to add a Snellenburg coin to my collection. Hence this article.

The items I'm going to discuss and illustrate are older than my own shopping memories, or myself. They date from the 1890's to the 1920's. They found their successors in the tin plates with raised lettering and inserted cardboard backs of my own childhood memories (known as "Charge-A-Plates") and the raised-letter plastic credit cards of today's shoppers.

Store charge coins are usually struck in German silver, though occasionally one runs across examples in brass, and are often quite elaborately decorated. They usually bear the initials of the issuing store, rather than the full name, and the number of the customer's charge account. This latter is stamped in, rather than raised, and is sometimes darkened. The account number was not rubbed from the

coin, like modern charge cards, but simply copied by the sales person onto the sale's slip, after confirming the users right to the coin by checking against a master list of names and numbers. Usually these coins are holed, so they could be worn on a key chain or around the neck.

I have written elsewhere about Adam Gimbel and the origins of Gimbel Brothers. (See *The Shekel*, March-April, 1988.) The Gimbel's flagship store in Philadelphia was at 9th and Market Streets. Gimbel's stores in Philadelphia closed in 1986.



I have seen many different types of charge coins for Gimbel Brothers. Some of these types indicate the city in which the account was held. For instance, I have seen coins marked "Pittsburg." I illustrate here a piece from the New York store. This coin is oval, uniface, and struck in German silver. It shows the initials GB within a circle and wreath of bay above a ribbon bearing the account number above NEW YORK. The maximum dimension of this piece is about 30 millimeters.

The coins for the Philadelphia store do not bear the name of the city. The example I illustrate here is rectangular, uniface, and struck in German silver. The longer side is 30 millimeters. The coin depicts a rampant lion bearing a shield with the initials GB. The lion is standing on a plant, in front of which is a ribbon, on which appears the account number. Framing the whole, within the raised edge, is a rope design. While I make no claim that this piece has any deliberate symbolism, the reader can not fail to note that the lion is a basic Jewish symbol, the lion of Judah.



Lit Brothers' Department Store was actually founded by the Lit sister, Rachel Lit. Rachel opened a small dress shop, which quickly grew under her policy of free trimming of hats. ["Hats trimmed free of charge," remained a motto of the company until its demise, though its significance, by that time, was remote.] Two years after she opened her store, she was joined in the business by her brothers, Jacob and





Samuel. Soon, the Lit business expanded and, in 1893, it moved to the location that is still familiar to all Philadelphians, the corner of 8th and Market Streets. The store remained in business until 1977. The facade of the downtown store has been preserved in a new office complex.

The Lits token is oval in shape and struck in German silver. It measures about 30 millimeters in length. At the top of the obverse is a ribbon around the hole bearing the motto **QUALITY SERVICE COURTESY**. The center of the design shows a shield decorated with the head of a lion, between two branches of bay. The shield shows a rather elaborate vase. At the bottom are the initials **L. B.** The reverse of the coin bears the account number, which is darkened. Under this, in small letters, is the mark of the manufacturer of the coin, **AUG. O. FRANK PHILADELPHIA**.

On this piece, too, one has to note the use, perhaps unconsciously utilized, of classic Jewish symbols, the lion and the vase. The latter element is very familiar from coins of the Jewish War and Jewish Shekel tokens.

The company that became **N. Snellenburg & Co.** was founded some-time before the U. S. Civil War in the Jewish quarter of Philadelphia by Joseph Snellenburg. His son, Nathan, expanded the business and moved it several times within the city. He also brought other members of the family into the concern. Eventually, it settled on 12th & Market where it remained a Philadelphia institution until its demise in 1963.



The Snellenburg coin has a multi-lobed shape with five lobes and a maximum measurement of 26 millimeters. It is also struck in German silver. The obverse bears a large monogram for **N. S. & Co.**, within the raised edge forming a frame. The reverse bears the account number.

Patterns of shopping have changed over the past fifty years. Populations have shifted to the suburbs. Discount stores, shopping malls, and easy credit have all impacted on the great urban department stores that once seemed unassailable as institutions within their communities. Gimbels, Lits, and Snellenburgs were once as familiar to Philadelphians as City Hall, Independence Hall or the Liberty Bell. Today they remain as memories. Soon, they shall only live on as the progenitors of these beautiful tokens and other physical remnants of their age of glory.

## Royal Exchange Jew Brokers by A. Henriques Valentine

The term *Jew Broker* was the name used to indicate the Jewish merchants who had the right of trading at the Royal Exchange in London. The word "brokers" was first applied to traders, merchants, and middlemen in the time of Edward III. It was not until the resettlement of the Jews in England (1656) that the term *Jew Broker* was used in connection with the Jews resident in London and doing business there.

Much opposition to the Jews was then manifested, especially in respect to the privilege of trading as brokers; but the important place occupied by them through their manifold connections in the East and West Indies, made them too powerful to be ignored.

At that time wholesale trade was carried on mainly through the Royal Exchange, from which Jews were excluded. This proved so troublesome to the traders that in 1657 Solomon Dormido, a nephew of Manasseh ben Israel, applied for membership in the Exchange. His application was favorably considered by the court of aldermen, who purposely refrained from asking questions and from forcing him to take the oath because of its doctrinal character.

There were in England at this time a number of influential Jews, trading as brokers, but under assumed names. The first documentary mention of Jew brokers, so far as is known, is in the Rawlinsonian manuscripts of the Bodleian Library. It is evidenced in a rough manuscript similar to those used before the age of computers by brokers and underwriters. Particulars are given of the risk accepted on the cargo of "Augustin Coronell, the Littell Jue, in the Yonge Tobias, the 6th June, 1655, from London to Lixbo," the premium being two and a half per cent, with the policy being underwritten in a "Thridnedel Stret" (Threadneedle Street). Another risk was effected upon the cargoes of the Dominego Vass and De Breto, the 9th May, 1655, from London to Barbadoes. Both Coronel and De Brito (whose names were incorrectly spelled in the premium slip) are also Jews.

Probably the first judicial mention of a Jew acting as a bill broker at the period of the Commonwealth is in the year 1656, when Lady Hall gave evidence before the commissioners of the protectorate respecting a sum of £4,000 lent to Charles Stewart on a bill of exchange. According to the Thurlow state papers, Lady Hall declared "that there is a Jew named Da Costa, a great merchant in London, who and is presently to receive, the sum of £4,000 for the use of Charles Stewart, which sum was to be returned to Da Costa by Mr. Leger of Newcastle."

The admission of Solomon Dormido to membership in the Royal Exchange, as mentioned above, led to a suspension of the law which excluded Jews. However, they soon entered in such numbers that a special space, known as the JEWS WALK, became allotted to them.

As the Royal law had been abrogated for the Jews, a similar suspension in regard to the swearing of the oath had to be generally adopted. By 1668 there were ten licensed Jewish brokers on the Royal Exchange. In addition there were also many unlicensed brokers. In consequence the Exchange was soon swarmed over with many doubtful characters. An attempt to suppress the activities of the unlicensed brokers abuses and to evict the Jews grew rapidly. The public clamor resulted in a parliamentary commission which culminated in 1697 with the reorganization of the Exchange and its laws. The "Post Boy" of April 27th of that year records "that the Lord Mayor and the Aldermen have been busy this week in receiving petitions from a great number of persons who put in to be Exchange brokers: they are to be one hundred Englishmen, twelve aliens and twelve Jews, each of whom is to carry a medal in his pocket with his name on it, the King's effigy on one side and the city arms on the other, and they are to show it on the making of any bargains."

In "Jewish Medals" from the Renaissance to the Fall of Napoleon (1503-1815), the author, Daniel M. Friedenberg illustrates two broker medals. One was issued in 1697 to Elias Lindo, a broker on the Royal Exchange in London. The medal has a loop attached so that it could be fastened on to his coat as a pendant and obviously served to identify himself in all transactions. The second medal, of different design, was issued to Isaac Lindo Jr. in 1728.

1697 Elias Lindo  
Royal Arms



1697 Elias Lindo  
Arms of City of London



1728 Isaac Lindo Jun.  
Royal Arms



1728 Isaac Lindo Jun.  
Arms of City of London



The Lindo family was one of the oldest and most esteemed Sephardic families residing in London, tracing its descent back to Isaac Lindo who died in 1712. For eight successive generations, from the 17th through the 19th centuries, a member of the Lindo family has been a sworn broker of the city of London. All of their individual broker medals had been preserved by the descendants and were eventually donated to the Guildhall Museum in London where they can be seen today.

According to the archives contained in the Guildhall Library, there is proof that in 1697, the rules of the Royal Exchange were revised and the number of Jew Brokers became limited to twelve. These deliberate limitations indicate how powerful the 17th century Marranos in England had grown, for it was feared they would control the Royal Exchange if more were allowed entry. Attempts to raise the number of Jew Brokers on the Exchange failed in the years 1723, 1730 and 1739.

After the number of Jew brokers or alien brokers became limited to twelve, their election became the jurisdiction of the lord mayor and the court of aldermen. An entrance fee of forty shillings was charged, with an annual payment of a similar amount. In addition, the broker had to give surety in two bonds of £ 500 each, as the guarantee of the faithful performance of his duties. When these conditions had been complied with, the applicant received his medal, which, in the case of a Jew broker, was transferable. The purchase of the brokers medals caused much competition. The usual purchase price ranging from £1,000 to £1,500. In the event of a Jew broker becoming deceased before a transfer could be made, the privileges accruing from the sale became perquisites of the lord mayor.

The last recorded sale of a broker's medal took place in 1826, when Joseph Barrow Montefiore paid 1,500 guineas to Sir William Maguay, the then lord mayor, for a medal which had lapsed through the death of its owner.

In 1828 the corporation removed the limit on the number of Jews admitted to the Exchange, and abolished the purchase of the medal and the heavy entrance fee.

The early 19th century caricature is of Nathan Rothschild, the most prominent of Jew Brokers, standing besides his "Rothschild Pillar" on the London Exchange.





**IN MEMORIAM**  
**Michael J. Druck, age 34**  
**A.I.N.A. Board Member**

Michael J. Druck, elected to the Board of Directors of A.I.N.A. in May, 1985 at the age of twenty-four, died on August 17, 1995. Because of his deeds, ideas, and dedication to our organization Michael will forever be missed.

In the previous five years prior to his election as A.I.N.A.'s youngest board member, Michael was the top recruiter of members to our group. At the Greater New York Conventions, hardworking active Chairman Michael could be seen and heard showing and explaining the educational components of the exhibitors whom he induced to compete. In other years at Educational Forums A.I.N.A. conducted both in New York and Florida, Michael would be either a speaker or moderator. It was his strategy and goal that a Judaica forum be conducted at A.I.N.A. conventions. He launched the first Judaica Educational Forum at the September 1984 Greater New York Numismatic Convention. He not only served as moderator for this house-packed initiation but also served A.I.N.A. as Exhibits Chairman for this convention.

Few people have achieved such respect, friendship, and recognition on their achievements in their profession on an international basis. Michael became well known in Great Britain, when at the age of nineteen he was awarded the coveted Parkes Weber award of the Royal Numismatic Society. This was an international entry of an original essay under 5000 words on Coins, Medals, or Tokens by an author under 23 years of age. As a noted numismatist, Michael was elevated to a fellow by both the American Numismatic Society and the Royal Numismatic Society.

In more recent years he served as the President of the prestigious New York Numismatic Club for 1994-95, having previously served the club by holding the offices of Vice President and Secretary/Treasurer. As is the custom, a medal has been struck for the outgoing President. This medal is illustrated.

When word of his passing was announced to the assemblage at the first day of the American Numismatic Association's 104th Anniversary Convention held in Anaheim, California, disbelief and uproar were followed by a period of silent respect and prayer.

Three dealers later closed their bourse cases, caught the "red-eye" and attended the funeral the next afternoon before returning to California.

Michael was employed as a professional numismatist by Stack's, who in an obituary notice placed in the the New York Times, noted "a devoted friend, colleague and numismatist. With his exuberance and enthusiasm, he was a breath of fresh air to coin collecting."

A.I.N.A. extends its condolences to Michael's parents, Barbara and Harry Druck. There may be some who believe that this notice should have displayed more reverence for an individual, who in absolute reality was everybody's friend, and should have referred to the deceased as Mr. Druck, we just could not do so. He will always be our Michael and we will always miss his friendship, knowledge and help. There should be no doubt that A.I.N.A. has lost a future leader.

Three of the five eulogy orators for Michael were A.I.N.A. personalities. Dr. Jay Galst, Edward Janis and Martin Morganstern.

Goodbye, Michael.



**CLUB**



**BULLETIN**

**DONNA J. SIMS N.L.C.**

*Editor*

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**INS OF CLEVELAND** - The June meeting was held at the home of Sanford Brown. Reviewing the club's current philanthropic endeavors, discussing plans for the 1995-1996 club year, hearing Sanford's stories of his recent trip to the Iberian peninsula, and viewing Fred Ross' latest numismatic acquisitions, Hollywood-celebrity-signed checks, was the agenda. INSC meets every other month on the fourth Thursday of the month beginning at 8:00 p.m. Of special interest in "The Agora", club newsletter, is the fact that this year marks INSC's 32nd year of existence as a club.

**INS OF LONG ISLAND** - Exhibit topics for the May meeting were: numismatic Jewish architecture, military, Crusader coinage and new acquisitions. Exhibit topics at the June meeting were: Bar Kochba coins, Masada and recent acquisitions. An auction was also held. Of special interest in the July newsletter was that Julie Turoff was presented a special award in May at the International Show and that Moe Weinschel will be honored at the upcoming ANA convention in August in Anaheim, California. Congratulations gentlemen.

**ISRAEL COIN CLUB OF LOS ANGELES** - An AINA slide program entitled "Trade Coins of Israel" was the program featured at the June meeting. This particular program was done by Morty Zerder and Dr. Emanuel Rubin and narrated by Ben Abelson.

**ATTEND AND PARTICIPATE IN YOUR CLUB MEETINGS**

**INS OF LOS ANGELES** - A special written thank you was included in June's newsletter to May's speaker, sculptor and club member, Alex Shagin. His verbal journey into the realm of a sculptor/medalist and his art, along with a step by step account of the production of a medal from the original concept to a drawing to the final product was mesmerizing. On hand to compliment his presentation were several of his medals, in bronze, silver and gold. Joel Forman, numismatic consultant to the Simon Wiesenthal Center and club member, was the program speaker at the June meeting, his topic title being "The First Convention."

**INS OF MASSACHUSETTS** - No regular meeting was held in June. Instead, a planning session was held at the home of Leonard Serkiss, president, to discuss the new year, the annual get together, and further club donations of numismatic material to the Jewish Historical Society. Meetings in the coming year will be held in September, October, November, March and May. A special thank you was read from the Hebrew College regarding INSM's contribution of the club's collection of The Shekel magazine.

**INS OF MICHIGAN** - The May program featured a video entitled "Anti-Semitic Material of the 20th Century", prepared for the Long Beach Numismatic, Philatelic & Baseball Exposition of 1992. Items featured, among others, were: overprinted German and Austrian banknotes, "Vampire" banknotes, Swastikas on coinage and banknotes, and stamps from the 1967 Arab-Israeli War predicting Israel's destruction. The annual social dinner was held in June at Morels Bistro, in honor of the INSM's 25th/26th anniversary.

**INS OF NEW YORK** - Special guest speaker at the June meeting was Mel Wacks, AINA board member and currently numismatic administrator of the Judah Magnus Museum's Jewish/American Hall of Fame. His topic was his latest medal, portraying Oskar Schindler. Next meeting will be in September.

**WESTCHESTER ISRAEL NUMISMATIC SOCIETY** - The study time frame for the June meeting was 6 C.E. to 66 C.E., the period of the first century which preceded the outbreak of the First Revolt against the Romans. The July meeting's time frame was 66 C.E. to 96 C.E., beginning with the outbreak of the First Revolt and ending with the death of Domitian.

**COMMENTS FROM DJS:** See you in Anaheim. Be well, be happy. 



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